

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JER.

No. 50, Vol. XXIV.

Saturday, December 13, 1862.

Price One Penny.

LITTLE SINS—CONSEQUENCES OF INDULGING IN THEM.

There is a disposition in the minds of many to look with a lenient if not careless eye upon what they consider little sins—slight departures from the path of rectitude and duty, more particularly in themselves. They are apt to consider them of trifling importance, and things which the Lord will view with equal leniency and readily forgive. White lies, as they are called, casual equivocations, occasional negligence of duty and remissness in attending meetings or prayer, indulging in habits which though not strongly reprobated are, nevertheless, admitted to be wrong, and other things of a like character are thus sometimes looked upon as wrongs of a trivial nature, because they are not so often and so sternly reprov'd as evils of a greater magnitude. We would wish all such to have a more correct and truthful understanding of the nature of these things and the lamentable results that follow a persistence in them. An acorn is but a tiny thing. Picked up by a passer by who was ignorant of what it was, its nature and the principles of vegetation, he would little think it contained the germ of a mighty oak, such as that from whose spreading branches it had fallen; that if planted it would germinate, grow and rear aloft its mighty limbs springing from a massive trunk

strong and durable enough to withstand the lapse of centuries. So with seeds of other kinds. How small and insignificant the seed appears compared with the matured tree or shrub or plant. And so it is with these little sins, these slight departures from the narrow path, these occasional neglects of duty. It is only in ignorance that they are viewed with indifference; the results that flow from them are not understood; otherwise they would be guarded against with all the power of the soul, viewed with deep and undying abhorrence; and strength would be sought from the Lord earnestly and continually to oppose and overcome them.

It is rarely that any man falls into the commission of a great wrong at once, from a walk of rectitude and honour. No one who has obeyed the Gospel and received the Spirit of God can do so. He must first have grieved that Spirit by tampering with evil, and given the Enemy power over him, and thus having weakened the fortalice of the soul he becomes an easy prey to the allurements of Satan, is unable to resist temptation, and in an unguarded moment is overcome. Hence the Divine injunction, "Shun the very appearance of evil." By giving way to what are considered trifling evils, faith becomes weakened; and the individual who

does so is unable to approach the Lord in prayer with that confidence and faith which is powerful and able to draw down the blessings of God.

Our life is not inaptly compared to a warfare. The enemy we have to encounter is sin; and that enemy has auxiliaries within us. The traditions of past generations which have begotten unbelief in the minds of the children of men, hereditary desires and promptings and the effects of early teachings and associations have all their influence; while the powers of evil around us in the world, the many temptations to which old and young, but especially the young, are exposed, are skilfully used by the Adversary to second these internal foes for the accomplishment of his purposes in the ruin of mankind. The general who besieges a fort or fortified town does not endeavour to obtain possession of it by casting his troops against the massive and uninjured walls by which it is protected; but by sinking mines and opening his batteries against it he endeavours to make a breach in them by which he hopes to effect an entrance. Neither does Satan attempt to gain full power over men by at first tempting them to commit some great and heinous crime. It is by sapping the foundations of truthfulness and rectitude, by glossing over some apparently trifling departure from righteousness and making it appear as a thing of slight consequence, that he leads men on to the commission of other and greater sins, each one giving him increased power, and widening the breach by which wrong enters and takes possession of the soul.

Our present actions form the basis on which we build for the future. If the foundation be good and solid, then the superstructure will be permanent and durable; but if the foundation be bad, if it be rotten, then the building erected upon it will sooner or later totter and fall and destroy us in its destruction. The child who is permitted to indulge in little fibs and petty pilferings will, if unchecked, grow up a liar and a thief. It will seek associations kindred to its own depraved habits, and from them become strengthened in its evil practices. The little ones who at the family table are permitted to imbibe "a little" alcoholic

liquor, stand a thousand chances to one of becoming the victims of intemperance and eventually sinking into the drunkard's grave. And men and women are, in many respects, but children of a larger growth. The experience of all teaches them how much easier it is to form a bad habit than to correct it; to learn how to indulge in the use of anything, no matter how injurious, than to leave off using it. The horrid visions, mad and fevered dreams, fits of insanity and untimely death of the opium-eater, were not thought of by the unhappy victim of that fearful habit when first commencing to indulge in it. The soothing lassitude which shut out all worldly troubles, the glorious visions which filled the soul with ecstasy, when the vile narcotic was first indulged in, were little thought to be the precursors of such mental and physical torments that the heart sickens in barely contemplating them. And the practice of indulging in these "little sins" is no less baneful and horrible in its results. A slight equivocation is practiced, a truth being told to the ear but a lie to the sense, and the conscience is troubled at first—that is, if the mind has correct conceptions of the heinousness of falsehood; it is practiced again, and conscience does not speak so loudly; again and again is it practiced till conscience becomes dumb, its voice being unheeded; and it becomes as easy with such a person to equivocate and descend to downright falsehood as it was before pleasant and esteemed honourable to speak the truth. The Spirit of God will not abide with those who pursue such a course, but will leave them in their meanness and untruthfulness, the slaves of a dishonourable habit which renders their words utterly valueless. A meeting may be neglected and there is uneasiness, the mind is unsatisfied for a duty has been neglected, a privilege cast aside; the neglect is repeated and re-repeated and carelessness is the result. The blessings to be obtained there are unprized. Any cause becomes sufficient apology for stopping away, and if none present themselves readily, one can be easily framed. It is too hot or too cold; it rains or it is rather stormy; it is a nice day for a walk or it is not suitable weather for going out; it is too far to where the meeting is

held or it is not a sufficient distance to enjoy a little fresh air; tiredness, sleepiness, a headache or no ache at all but some little matter to attend to elsewhere, these all become apologies satisfactory to the mind sunk in carelessness; and thus privileges are trifled with, blessings looked upon with a careless eye, and the Spirit of the Gospel driven from the soul through indulging in the habit of neglecting meetings. They who understand the meaning of the title Saint, who appreciate its worth and prize its value, will not neglect these or any other means appointed for renewing and increasing their spiritual strength; but many who have professed the name deceive themselves, and vainly imagine they can receive that exaltation which they have been taught lies in the future for all who are faithful, and yet neglect their duties as Saints of the Most High.

But there is a worse feature of the question than even this, and that is where the effects are transitive, or pass from one person to another, in a greater degree and with more injurious consequences than is the case in the illustrations cited. Indulging in the use of stimulants, which can be refrained from without injury to the health, though moderately at first, is laying the foundation of a habit which grows in power and intensity with years, and is perpetuated in its results in the succeeding generation. There is little need here to depict the fearful consequences of intemperance in the use of strong drinks. It is the beginning of such a career that is now being pointed out. Many a man of bright intellect, high sympathies, warm heart and noble powers has been disgraced, ruined and destroyed through not standing with a resolution of adamant against a "first glass." That resolution he may have lacked of himself, for the convivially inclined are usually "good natured," as it is called; but if he had sought strength from God to overcome the insidious temptation, if he had wrestled and struggled in prayer for power and had utterly and at once broken off the habit, he would have received strength from the Lord; and his talents, which sodden in drink became worthless even before death struck him in early years, would, if consecrated to the service of

God, have made him a mighty instrument in establishing truth and doing good upon the earth. But "a little" stimulated the high-strung powers to increased exertions; it was taken and repeated, while unconscious of danger the habit grew upon him till it became stronger than life itself, bound him the slave of its hideous power, and crushed out with his earthly existence all the hopes his promising morning of life had given birth to. The consequences of this sin passes to the family that depended on him (if he had one) and looked to him for guidance, counsel and example; to every place where his influence extended, and to all mankind, for whose benefit as well as for his own he had been endowed with powers and abilities and received a being on the earth. This, too, often leads to many other sins; it might almost be said, is the parent of other sins. The passions are excited to such a pitch that gratification of them will be sought, and if he who is pursuing this downward course is not speedily arrested in his career, the worst crimes and most heinous sins may be expected to follow. The crime of adultery, the extreme atrocity of which seems to be but little understood, even by the Saints, with all its fearful results so constantly follows intemperance, that the individual who indulges in the latter is almost certain, in nine cases out of ten, to sooner or later perpetrate the former. This climax of iniquity can be and often is reached by other and gradual stages in sin. The moral tone of society is so low, and the departures from virtue so frequent, that the loss of that which should be dearer to woman than her life, and which should be preserved by man with more care than the apple of his eye, or even his existence, is viewed with comparative indifference and elicits little more than a passing remark. Hence, the young of the opposite sexes look upon unrighteous intercourse as a sin of a very trivial nature. The purity of the female mind is sullied by light conversation and obscene allusions. Indelicate observations and loose jests on things which should be held sacredly private, or referred to with all the gravity and seriousness which their importance demands, familiarize the mind to evil

thoughts, from which to evil actions is but a step easily and too frequently taken. Young men are influenced by the same things. They hear other young men, who are sunk in depravity and degradation, boast of conquests over virtue and perpetrations of crime till they become familiarized to it, and it loses its hideous aspect in their eyes through that familiarity. Hence these light speeches and indelicate allusions, that often raise a titter or call forth a laugh, are sapping the foundations of virtue, and opening the way for the perpetration of deeper wrongs which fill the land with corruption and degradation. The female who understands and appreciates the worth of virtue would repel any man, no matter who he might be, with indignation and leathing, who would dare to insult her purity by hinting, in word or action, at the commission of a wrong which would degrade them both in the sight of all pure beings, and bring punishment and disgrace upon them. Men of experience and knowledge permit themselves to take liberties with females, which, though apparently harmless, lead on to fearful consequences. An occasional kiss, a private walk, and the avenues to the soul are opened to the entrance of wrong. Liberties are taken which give Satan power. Quick to perceive, he pours into the mind evil thoughts and stirs up the passions, till in an unguarded moment, with, it may be, no great wrong designed, the tamperer with evil falls into gross iniquity and covers himself with eternal infamy. There is no more fruitful source of apostacy than this. Men commit adultery, and the Spirit of God leaves them in utter darkness; they turn away from everything virtuous, honourable and pure, and deny the truth. The Lord has expressly declared that this should be the result; he has even said that whosoever looketh on a woman to lust after her hath committed adultery already in his heart; and all such, unless they speedily repent, shall deny the faith: "He that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit, and if he

repents not shall be cast out." No one, therefore, can be too careful in guarding against the approach of everything which leads to this dreadful crime and its terrible consequences. And the Saints, above all people, should cultivate a due appreciation of the inestimable worth of virtue, and a holy horror of depravity; and should carefully impress the same upon the minds of the young.

Many, by continuing in a course of sin, so far lose sight of the principles of truth and the power which God bestows upon his faithful servants, and become so blinded, that they imagine they can proceed in the perpetration of wrongs without being discovered, and that all will be well with them so long as their iniquities are unknown. This is one of the most delusive thoughts that could enter the mind; and all who indulge in it will awaken from the spell into which they have permitted Satan to cast them, to find themselves covered with everlasting shame and disgrace. Unless they repent and put away their sins from them they will neither have part nor lot in the kingdom of God.

If the Saints would be preserved from the calamities which are fast coming upon the inhabitants of the earth, they must not only avoid the perpetration of wrongs of a heinous character, but they must put away from them everything of a nature that would grieve the Spirit of God. Every day the dividing line between the Saints and the world is being more distinctly drawn; and the Saints cannot indulge in the evil practices of the world, no matter how trifling they may appear, and escape condemnation. The Lord bore with many things in the days of our ignorance which could not be passed over now for a moment; and every deviation from the path of righteousness, no matter how slight it may appear, will certainly have to be met and rendered an account of. And the steps from these so-called little wrongs to others of a grosser character will every day become fewer and more easily taken.

Ambition is but avarice on stilts, and masked. God sometimes sends a famine, sometimes a pestilence, and sometimes a hero, for the chastisement of mankind; none of them surely for our admiration.—*Landor.*

THE ATMOSPHERE.

"The heavens declare the glory of God, and the firmament sheweth his handiwork."—
PSALM XIX, 1.

"We view His kind, His life preserving care
In all the wondrous properties of air."

Among the varied and admirable works of our heavenly Father, that of the atmosphere is not the least interesting. Like every other arrangement of infinite goodness and wisdom, usefulness and beauty here combine. For it

"The streams their beds forsaking upward move,
And form again the wandering clouds above;
Hence rich descending showers, hence balmy dews,
Their plenteous sweets, through bright'ning fields diffuse."

The air in which we move and breathe is a very light, thin, transparent fluid, everywhere surrounding us, and extending several miles higher than we can see on the clearest day. Its essentiality to our present existence is evident to every sensible person. This vast body of air encircling our globe is called the atmosphere, from two Greek words signifying vapour and a ball. Owing to its extreme clearness and rarity we are incapable of seeing it except at a distance, when it shows itself under a light blue colour. The sky or firmament above is nothing more than the distant appearance of the great mass of the atmosphere. It is generally believed to extend forty-five miles above the surface of the earth; and this great extension produces its pressure, from which proceeds many interesting and important effects.

The following experiment will illustrate and prove that air transmits pressure equally in all directions, whether upwards, downwards, laterally or obliquely. Suppose we procure a tube or pipe with a rod of equal length: at the end of the rod fix a plug, stopper or piston made so as to fit the bore of the tube very exactly. One end should be open to admit the piston, and the other occasionally closed air-tight by a cap so constructed as to screw on and off at pleasure. Push the piston down to the extremity of the tube, and hold it there until the moveable cap is fastened on. The inner side of the cap and the lower surface of the piston ought to be in close contact. If the rod is now extracted we shall have, besides the

exertion necessary in lifting it, to use an extra force proportional to the width of the bore. Supposing its width a little more than an inch, and the weight of the rod and piston eight ounces, we should then have to pull up with the same force as if we were lifting a weight of $15\frac{1}{2}$ lbs. It is clear we pull against a resistance of some kind, and evidently that of the atmosphere, for there is none other. If we loose the piston while drawing it along the tube, it will immediately force itself back again to the other end, and will always so act whether the rod be drawn upwards, downwards or in any other direction whatever. This and the following principle are common to all fluids, of which air is one. If the piston be drawn upwards, and the moveable end be taken off at the same time, the air will rush in under the piston and counterbalance the pressure above it. Hence, whenever air can act upon the opposite sides of an object it presses them with equal force. For instance, when an ordinary-sized man stretches out his hand he bears a weight of nearly 280 lbs. upon the upper surface; this is counterpoised by the same weight pressing against the under side. So nice is the balance and gentle the pressure, that so far from obstructing our motions we are scarcely aware of their counteractions. What tenderness and care is displayed by our Almighty Father in this single property of the atmosphere!" Who shall not say He is "gracious and merciful," "and abundant in goodness!" The body of a man or animal having a surface of 2,000 square inches sustains an external pressure of about 15 tons. Were it not for this property of fluids, by which they press equally on all parts at the same time, we would instantly be crushed to death. We need not multiply examples; our object is to furnish principles and leave them to the reflecting mind.

Again, suppose we had a pipe of

uniform smooth bore, accompanied with an air-tight-fitting piston and rod. If the lower end of the tube were inserted in water and the piston drawn up, the water from the bottom would closely follow it. For the sake of illustration, suppose the pipe stood thirty-five feet high, then the water would rise about thirty-two feet inside the tube, but no higher; and should we still force the piston upwards, the water would remain stationary. The reason of its rising no higher is, that the atmospheric pressure will only support a column of water or similar liquid of that height. The surrounding water sustains under the atmosphere an equal pressure at every point; therefore, upon the removal of the air by the piston, the water underneath, having lost its counterbalance, immediately ascends. The common pump and the leather-suck act on the preceding principle. This experiment also furnishes us with a method whereby we may nearly approximate the weight of the whole atmosphere.

Air has also the property of being elastic; that is, if a given quantity be compressed into a smaller space than it originally occupied, it will upon removing the pressure restore itself to its original bulk. The escape of the air from our lungs and that of the wind from the bellows' pipe result from this property. So, also, the action of the various kinds of air-guns. If nine-tenths of the air were extracted from a vessel, the remaining tenth would expand and occupy the same space that the whole had filled. It will always be found that a portion of air, denser than the surrounding atmosphere, will seek to intermingle with it and become of the same rarity. This is how people ascending to a great height in balloons feel severe pain in the sensitive parts of the body; for the more elevated the air the more rarefied or thinner it becomes. Hence, the air inside their bodies, endeavouring to equalize with that surrounding them, bursts through their eyes and ears inflicting great pain. The rarefied atmosphere of lofty mountains causes the traveller's skin to crack, the blood to gush forth, and impedes both his hearing and breathing. A bladder, containing a small quantity of air, being tied up at the neck and held to the fire will gradually swell

out. This is termed the expansibility of air, and is owing to the heat coming in contact with it.

We will now proceed to the constitution of the atmosphere. It is principally composed of two airs or gases called oxygen and nitrogen, combined with a small portion of carbonic-acid gas. These, in addition to the various exhalations and vapours drawn up from the earth, constitute the air we breathe. Pure water weighs about 819 times heavier than its equal bulk of atmospheric air. Of the chief components, oxygen and nitrogen, one part of five is oxygen and the other four nitrogen. Oxygen is an invisible gas, heavier than common air, and without colour, taste or smell. Owing to its invigorating properties it has been called vital air. It is essential to combustion, animal life and heat. It is very abundant and energetic. Had we a larger proportion in the atmosphere, we should stand in danger of continual conflagrations, the animal functions would be so stimulated as soon to exhaust the frame by their intensity, and fires, when once lighted, would burn with ungovernable swiftness. Nitrogen is chiefly distinguished by its non-effective powers, as it neither supports combustion nor animal life. It is also devoid of taste and smell, and is lighter than atmospheric air. The effects of oxygen are modified by it, although its exact use in the animal and vegetable economy has yet remained undiscovered. Carbonic acid bears to the rest of the atmosphere the proportion of about one, to two thousand. Like nitrogen, it is fatal to anyone breathing it exclusively.

The animal and vegetable kingdoms are so adapted that one prepares and gives out what the other requires. Thus carbonic acid, which we throw off in breathing, is absorbed by plants, and they in return evolve for us their oxygen. For this reason the country is healthier than the town, because we get a greater supply of oxygen. The atmosphere is the means of equally diffusing light, warmth and moisture. It enables the clouds to form and float,

"And feathered warbler, hence, with rapid wings,
Borne through ethereal clouds, exulting sings."

The construction of many useful instruments depend wholly on the foregoing principles, such as the water and

air-pump, the gun and barometer. Without it we should have no cold water, as it and all other liquids would soon evaporate; nor should we ever feel the purifying wind or heavenly breeze.

"Where'er the active vapour flies,
It drives the clouds and ventilates the skies."

Deprived of it we could hear no sound; we should dwell in eternal silence and lose the blessings of hearing and seeing. It is necessary to the respiration of plants and animals, for without it both would soon quickly cease to exist. In short, the more we search the more wisdom we find displayed in its nature

and purposes, and the deeper we are struck with admiration and delight.

Every department of nature affords a never-failing source of delight and instruction, from which the pure and innocent mind may deeply drink. Let us, then, ever be ready to learn its great truths, and contrast our weaknesses with Infinite wisdom, power and holiness. Let us feel thankful for our present privileges, purify ourselves before the Lord our God, and so prepare for that perfect state in which we shall enjoy all knowledge, might and goodness, through Jesus Christ. Amen.

SACERDOS.

HISTORY OF JOSEPH SMITH.

(Continued from page 776.)

Elders B. Young and O. Pratt went from Boston to Lowell.

Elders Kimball, Wight and William Smith, proceeded by railway from New York to Philadelphia.

The *Neighbour* has the following notice:—

"THE PROPHET.

A well disposed newspaper called '*The Prophet*,' was started in New York, in the month of May last. The ruptures of our neighbours, and the murder of our best friends, have prevented us from giving our readers timely notice. It is published by a society for the promotion of truth, and we must say that in a city so large as New York, if the people have virtue, holiness, and the kindred spirits which have ever won the affections of humanity, they will sustain the *Prophet* liberally. Nor should the country be less magnanimous: by comparing opinions, and proving contrarieties, truth manifests itself."

We copy from the *St. Louis Evening Gazette*:—

"PUBLIC OPINION

Of the press on the assassination of *Joseph and Hyrum Smith* by a mob in the jail at Carthage, while under the sacred pledge of the State for the protection of their lives.

With reference to the recent bloody affair at Carthage, the *O. S. Democrat* says:—

'From all the facts now before us, we regard these homicides as nothing else than murder in cold blood—murder against the plighted faith of the chief magistrate of Illinois—murder of a character so atrocious and so unjustifiable as to leave the blackest stain on all its perpetrators, their aiders, abettors, and defenders.'

The *Republican* pronounces the deed 'unprovoked murder.'

The *Reporter* says:—'The conduct of the mob at Carthage cannot be justified.'

The *Reveille* says:—'Joe Smith has been 'lynched' while under the protection of the 'Laws.'

The *New Era* says:—'It was cruel and cowardly to murder the unarmed prisoners when they had surrendered themselves, and were in custody of the laws.'

In fact, the press of St. Louis denounces this bloody deed without a dissenting voice."

From the *Lee County (Iowa) Democrat*:

"We also endorse the whole of the sentiments of the St. Louis press, and say it was a premeditated murder, and that the offenders ought to be ferreted out and dealt with according to the strict sense of the law."

From the *Illinois State Register*:—

"JOSEPH SMITH, THE MORMON PROPHET, AND HIS BROTHER HYRUM, MURDERED IN PRISON.

The following particulars of the most disgraceful and cold blooded murder ever committed in a Christian land, is copied from an extra from the office of the *Quincy Herald*. Rumours of the bloody deed reached this city several days ago, but were not believed until Tuesday evening, when there was no further room left for doubt. Next week we will have all the particulars. Every effort will be made to bring the assassins to punishment:—

'From the *Quincy Herald extra of Saturday*.

Governor Ford arrived in this city this morning, much worn down by travel and fatigue, having left Carthage yesterday. It is now certain that only Joe and Hyrum

Smith are killed, and they were murdered in cold blood.

It seems that while Governor Ford was absent from Carthage to Nauvoo, for the purpose of ascertaining satisfactorily the strength of the Mormon force, an excited mob assembled near Carthage, disfigured themselves by painting their faces, and made a rush upon the jail where Joe and his fellow prisoners were confined.

The guard placed by the Governor to protect the jail were overpowered by superior numbers, the doors of the jail forced, and Joe and Hyrum both shot.

Hyrum was instantly killed by a ball, which passed through his head. Joe was in the act of raising the window, when he was shot both from without and within, and fell out of the window to the ground.

Richards, whom we supposed yesterday was dead, escaped unhurt. Mr. Taylor, the editor of the *Nauvoo Neighbour*, was in the room with the Smiths, and received three balls in his leg, and one in his arm. He is not considered dangerous. Three of the assailants were slightly wounded.

It will probably never be known who shot Joseph and Hyrum Smith, but their murder was a *cold-blooded, cowardly act*, which will consign the perpetrators, if discovered, to *merited infamy and disgrace*. They have broken their pledges to the Governor, disgraced themselves and the State to which they belong. *They have crimsoned their perfidy with blood.*

The dead bodies of the Smiths were conveyed to Nauvoo, by order of the Governor yesterday. It was supposed by many, that the Mormons on seeing them would break away from all restraints and commence a war of extermination.

But nothing of the kind occurred. They received their murdered friends in sorrow—laid down their arms and remained quiet. Colonel Singleton and his company of 60 men are still in Nauvoo, and the Mormons submitted to their authority.

The 300 that left our city yesterday on the *Boreas* are at present in Warsaw. A man was knocked down with a musket in Warsaw yesterday, for *presuming* to express disapprobation at the murder of the Smiths."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 13, 1862.

IGNORANCE OF PROFESSED SAINTS—CLEANSING OF THE BRANCHES NEEDED.

IN last week's *Star* we called the attention of the Elders and Saints to evils which are in existence in the midst of many Branches of the Church throughout these lands. There are a few more remarks which we wish to make upon this same subject, and we necessarily trust that what we say in the columns of the *Star*, especially in our Editorial articles, will not be lightly laid aside and forgotten, but will be taken to heart and made the rule of action, not only this week but so long as the Elders continue to labour in the Ministry in these lands. The neglect of this by the Elders and Saints increases the burden which rests upon those called upon to preside, and retards their own progress in the things of the kingdom of God; because, they who are appointed to teach and counsel have not the spirit to impart anything unto them beyond what has been already given, for they see that the instructions already given have to be constantly reiterated to obtain a proper observance. In this respect many of the Saints are in the condition of those unto whom Paul said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." They are in a condition to need milk and not strong meat. We have often been surprised, in visiting the various Conferences, at the want

of knowledge and understanding displayed by many men and women who have had long years of acquaintanceship with the principles of the Gospel. Many of them have been very many years in the Church, and might naturally be expected to have a broad comprehension of the principles which God has revealed, and the character of the kingdom which he has established; but when an Elder who has had experience, whose mind has been enlightened by a faithful practice of those counsels which God has given, converses with them, he finds, that though men and women so far as the length of their standing in the Church is concerned, they are but children in the knowledge of God. They will talk as ignorantly, and seem to entertain as narrow views and conceptions of the purposes of God, and of the order of his kingdom, as though they had but joined the Church yesterday; and what is worse in their case, they really think they have an understanding of these things. A new member of the Church is aware of his or her ignorance, and, in the majority of instances, is willing to be taught; but these individuals, priding themselves on their lengthy acquaintance with the servants of God and their years of connection with the Church, imagine that they understand it all, and cannot, therefore, be taught. Cases of this kind are by no means uncommon; and wherever they exist in a Branch of the Church and are successful in obtaining influence, (their being old members of the Church giving them influence when nothing else will,) they are the most unmanageable individuals the Elders have to deal with. Instead of being an assistance to the Elders, as they should be, they are a serious drawback, and their influence operates injuriously. That experience which, if they had been faithful and had drunk deeply into the Spirit of Zion, would have made them useful, renders them more mischievous. Some of the old members have even got so far that they think they have a right to a standing in the Church let them do as they please, and almost imagine there is no authority that can cut them off. Of course in speaking upon these matters we speak in general terms. There are numerous exceptions among the members of the Church whose conduct and influence are exemplary and beneficial, and who entertain no such erroneous conceptions as those we have referred to.

For two years past, and upwards, the Elders have been counselled to take a mild and conciliatory course in all their dealings with the people. They have been required to bear with patience any departures from the law of the Gospel—to plead with the people, bear with their imperfections, and not to be hasty in excommunicating them from the Church. And this policy has been so thoroughly adopted by the Elders generally, that in most of the Conferences there has scarcely been an individual cut off since this course was counselled. The result has been, that there is a class of persons who retain a nominal membership in the Church who by their actions have cut themselves off from all communication with the Spirit of God. We do not feel here to say to the Elders, Be harsh and severe with the people; but we feel to say, Let not your disposition to be kind and forbearing suffer you to countenance flagrant wrongs on the part of those who are numbered among the Latter-day Saints. If men and women in the Church will not live the lives of Saints, but will absent themselves from meetings and pursue a course which you know is abhorrent to the Spirit of the Lord, and to all persons actuated by it, take the necessary steps to warn them of their danger and of the necessity of repenting. If they repent, then you have saved them and they will bless you for the interest you have taken in them; but if they will not repent, and persist, despite your counsels and warnings, in their

course, then take the necessary steps to sever them from the Church. We feel it is time, after so long a season of leniency and forbearance, that the dead branches should be lopped off the tree; and to do this and do it properly, wisdom must be exercised. Be not hasty, neither adopt a severe policy, yet be firm and remember that you are placed to watch over the work of God and to see that it does not receive injury by the course of those who are professedly connected with it. When a man or a woman belonging to the Church is taking a wrong course, see that he or she be visited by the Teachers—officers appointed in every Branch for this purpose. If it should be convenient, visit them all yourselves also; but, at any rate, be sure that nothing is left undone to warn them faithfully of the danger they are in. If they do not repent then, bring the matter before the officers of the Branch, having first notified the transgressors of your intention to do so, and take the necessary action upon their cases. No Branch President, however, should proceed in this matter, to the full extremity, only under the counsel of the President of Conference; and let the Presidents of Conferences where they are labouring under the direction of a District President, lay the matter before him, that having the benefit of the united wisdom of all they may act righteously.

Whenever it shall be necessary to excommunicate a person from the Church, be careful that the proper record of the testimony of the witnesses to the cause for which he or she shall be excommunicated, be entered in plainness on the Branch Record. We wish care to be taken in this respect, because, when the Elders have gone to Zion who have acted upon their cases, and others have come and taken their places, those persons may then say that they were cut off unjustly; and if there be no record to which reference can be made, the Elders will have no means of disproving their statements.

We would like to see every Elder act in all these matters on the earth, in such a manner that when he shall be called, in the great day of final accounts, to receive a reward for the deeds done in the body, every action of this kind that he may have participated in will receive the approval of his Father and his God. It is a solemn power which is intrusted in the hands of the Elders, and they should wield it in solemnity and holiness.

If these instructions, with others which have been given in these columns previously, are carefully studied and reduced to practice, the Elders and Saints will realize their importance and value through the results which shall follow. But we fear there has been much neglect of this in the past. The teachings of those who have been appointed to counsel and dictate in matters pertaining to the kingdom, have not been treasured up in the hearts of the Elders and Saints as they would have been had their importance been properly appreciated. When the instructions have been read they have been thought to be good, but they have been entirely forgotten in the course of a few weeks. One reason of our thinking that this has been the case is, that many plain and pointed instructions and counsels given to the Priesthood, within the short period that we have been in these lands, have been utterly disregarded; the Priesthood acting in many instances as though they were altogether ignorant of the publication of such counsels and instructions. No Elder who takes this course can be wise or successful in his Ministry. Where an item of counsel is given by those having the authority to dictate and instruct, a wise Elder will seek to comprehend the spirit which prompts that counsel, and to feel respecting its importance as the man who is led to give it does. Then his actions and his teachings will correspond with the actions and teachings of the man or men who may preside over

him. It is that the Saints may grow and keep pace with the growth of the kingdom of God that instructions are given, not only through these columns, but through every appointed source; and all, both Priesthood and Saints, but especially the Priesthood, should diligently and carefully study them that their actions and rule of life may be in conformity with the counsels which God inspires his servants to give. Those who do so are thrifty in the things of the kingdom, and are prepared for every event as it approaches; while those who do not do so become stunted in their growth, remain in ignorance, and, like the foolish virgins, will find themselves asleep and unprepared when they should be on the alert. We sincerely hope there will be a complete reformation on this and every other matter pertaining to the lives and duties of the Priesthood and Saints.

STAR AND JOURNAL FOR 1863.

The current volumes of the *Star and Journal* are so near completed, that it becomes necessary we should *immediately* know the quantity each Conference intends taking the ensuing year of both periodicals. If we have deferred calling for the subscription lists up till now, it is because we have believed the Book Agents in the various Conferences would be prompt with their orders when they were called for; and, of course, the nearer it is to the end of the year, the better will the Agents be able to make out their lists of subscribers. But the orders from the Conferences must reach here, for next year's volumes, *not later than the 23th or 24th of December*, so that we may know the quantity to strike off of the first number. It has been the custom in past years for subscribers, who intended to emigrate, to drop their subscriptions at the close of the year, believing that they would be compelled to complete the volume if they subscribed for it at the beginning. As we stated in the General Council, held last January, in Birmingham, there is no necessity for their doing so now. The printing being done in this office makes it different from what it was in former years, when a contract was made for a certain number which had to be continued through the year; so that those who desire to do so, can take the *Star and Journal* up to the time of their leaving, and then, if they wish, they can drop their subscriptions. But, while wishing to offer every encouragement to intending emigrants, so that they may receive the benefit of the teachings and instructions contained in these periodicals, without being bound to continue taking them longer than they conveniently can, we would likewise wish to impress upon the Elders and Saints the importance of sustaining them, both as a means of instructing themselves and of making known the principles of the Gospel to honest inquirers after the truth. We are convinced that many could take the *Star* who do not now do so, but remain satisfied with obtaining a partial knowledge of its contents at second-hand, or do not trouble themselves at all about what is contained in it. All such will learn, when it is, perhaps, too late, that they have been neglecting a valuable means of keeping pace with their brethren and sisters in the knowledge of the Work, and they will remain ignorant on many points on which they require to be instructed: that ignorance will rob them of the very blessings which they set out to obtain. Many, too, after taking the *Star* regularly for a time, grow careless concerning it, because they too often grow careless in other matters, and a quantity of dead stock is permitted to accumulate in the Branches which produces

debts. This the Branch, as well as Conference Book Agents should carefully avoid permitting, so that the Branches and Conferences may be kept free from debts; for old stock of this kind is of comparatively little value, and often has to be sold for a mere trifle, while others than those who contracted the debts are at many times called upon to pay them to free their respective Branches from this burden. It becomes, therefore, a matter of sound policy that all should use their influence, and by every legitimate endeavour seek, to avoid this. We have no doubt, likewise, that if the same interest was manifested in recommending the *Star* which is employed in extending the circulation of other periodicals, our subscription list would be materially increased. It is necessary that the subscription should not only remain as high as it is, but that more should be taken. We therefore hope that the Elders and Saints will use their efforts to increase the circulation from the beginning of the next volume; and we would again urge the necessity of the Agents being prompt in sending their orders in to this office.

ABSTRACT OF CORRESPONDENCE.

✓ Elder D. M. Stuart, President of the Scottish District, in a recent letter, says:—
 “At the close of June, 1862, the Priesthood and Saints in this District numbered 1,436. The Saints are very much scattered, and we have in consequence a deal of travelling on foot. Everything is moving on harmoniously, so far as the Work is concerned; the good Spirit predominates, and the Saints, as a general thing, are feeling well. Two hundred and nineteen have been added to the Church by baptism during the past nine months.”

✓ Elder George Peacock, President of the Edinburgh Conference, writing under date Nov. 30th, informs us that the work is steadily progressing in his field of labour, and baptisms are frequent. They have added one hundred to their numbers, by baptism, during the past year, and prospects are good for a continued increase. By news he has received from a brother, named William McKay, who resides in the extreme north of Scotland, he has learned that a few have been baptized in that region, a portion of whom intend emigrating the ensuing spring; and the Gospel is being preached in Wick and its vicinity, also in the Orkney Isles.

A P P O I N T M E N T S .

✓ Elders Chauncey W. West and Jacob G. Bigler are appointed to labour in the Conferences at large, under the direction of the Presidency of the Mission.

Elder E. L. Sloan is appointed to labour in the *Star* office.

Elder W. H. Shearman is appointed to succeed Elder Sloan in the Presidency of the Liverpool Conference.

Elder William Foster is appointed to labour in the Leeds Conference, under the direction of Elder S. H. B. Smith.

Elder George Taylor is appointed to labour in the Herefordshire Conference, under the direction of Elder George W. Grant.

Elders Richard Smyth and Robert Wilson are appointed to labour in the Liverpool Conference, under the direction of Elder W. H. Shearman.

Elder James Bullock is removed from the Presidency of the Derbyshire Conference to the Presidency of the Lincolnshire Conference.

Elder John G. Holman is appointed to succeed Elder Bullock in the Presidency of the Derbyshire Conference.

Elders John Bird and Edward Eyre are appointed to labour in the Lincolnshire Conference, under the direction of Elder Bullock.

GEORGE Q. CANNON,

*President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

CORRESPONDENCE.

ENGLAND.

SHEFFIELD CONFERENCE.

Sheffield, Nov. 21st, 1862.

President Cannon.

Dear Brother,—I have thought a few items from me would be welcome. On Friday, the 14th inst., I left this place for Stavely Branch, arriving at Barrow's Hill, where week-day meetings are held, in time to attend one in the evening, at which a good feeling was manifested by the Saints and some few strangers who were assembled. We had really an agreeable and a profitable time, to which the stillness and eager attention of the listeners, and the freedom and plainness of the speakers, accompanied by the calm, peaceable influence of the Holy Spirit which pervaded every breast and lighted up every countenance with joy, abundantly testified.

As there is no suitable meeting-room to be obtained at this place, we are under the necessity of meeting in the houses of the Saints, which, though commodious for houses in this region of country, are too small to accommodate as many as would attend if we had a suitable room. At New Whittington, distant about two miles from Barrow's Hill, we have a very comfortable and commodious meeting-room, which we occupy on Sundays; and our meetings there are generally well attended by intelligent strangers, who evince a growing interest in the work. At both of these places we met with considerable opposition during the summer in our out-door meetings; and at Barrow's Hill we were denied, in common with other denominations, the privilege of meeting out of doors. The reason of this was, that chapels had been built for the Church of England people and the Ranters, and, of course, nobody has any business to be anything else, unless, by-the-bye, they believe *only* enough

of the Bible, and practise only enough of what they *believe*,(?) to be popular, then, of course, a room or chapel would be prepared forthwith. On Sunday afternoon I met with the Saints at Chesterfield, and we had a first-rate time. In the evening, walked three miles through muddy fields and lanes to New Whittington, where quite a number of Saints and some twenty or thirty strangers, mostly young men, had assembled, expecting to hear from me, as it had been given out that I should be there. I spoke to them during the evening and felt well. Good attention was paid, and all seemed to be well satisfied that what they had heard was at least reasonable. I am convinced that much unfounded suspicion and prejudice has been removed from the minds of the people of this little place, and I hope that the fruit of our labours may manifest itself ere long in the honest-in-heart yielding obedience to the mandates of Heaven, coming from the follies of the world, and learning to live by "Every word that proceedeth from the mouth of God." On Tuesday night I spoke to a houseful of Saints and strangers at Barrow's Hill. At Chesterfield, on Wednesday night, we had a good meeting, at which the time was occupied by the Priesthood of the Branch in bearing testimony to the Latter-day Work, after which I made a few remarks on cleanliness and temperance in all our habits, these being essential to true advancement in the things of God through the possession of his Holy Spirit, which would not be and abide where they were not found.

On Thursday I returned to this place, and attended meeting in the evening, when we had another good time. The spirit of Gathering is alive in the breasts of the Saints, and they are praying and labouring steadily for means to effect

their deliverance. I rejoice in my labours, and am glad that I live to bear testimony to the truth of this Work.

May God bless you and all the faithful is the prayer of your brother in the Gospel,

JOSEPH F. SMITH.

SCOTLAND.

DUNDEE CONFERENCE.

Dundee, Nov. 12, 1862.

President Cannon.

Dear Brother,—Believing that you will be pleased to hear what our prospects are, and what progress we are making in this part of the world in establishing and building up the kingdom of God; and feeling, as I do, at the same time, that we are comparative strangers to each other, and not wishing to continue so, but desiring to know and be known, I address myself to you in this communication.

In accordance with the appointment which I received to labour in the Dundee Conference, I arrived here on the 8th of October, and had the pleasure of making the acquaintance of brothers Stuart and Baxter; perhaps it may not be considered too great a stretch of egotism to say, that I was much pleased with them both. I was introduced by them to the Saints of Dundee, amongst whom I have enjoyed myself much, finding them warm and open-hearted, and anxiously desirous to live their religion. Since then I have visited, in company with brother Baxter, the several Branches of the Conference. We visited Arbroath on the 16th ult., and had the privilege of preaching to them three times in their meeting hall. We had a good time together, and I was much gratified with the spirit manifested by the Saints, who seem to be fully alive to the great importance of the work in which they are engaged, though the spirit of enquiry does not seem to prevail much among the inhabitants of the town, as very few strangers attend the meetings. On the 20th we reached Forfar, where there is a very small Branch presided over by brother Stirling, who informed me that the people there were in a state of perfect apathy as far as the Gospel was concerned. The Saints there are so few in number that they cannot support a hall to meet in, but

assemble at each other's houses. Preached once, and enjoyed myself amongst them. Reached Aberdeen on the 22nd, the most northerly city of the Conference where a Branch exists. There, as in Forfar, the Saints are so few in number as to be unable to support a hall, consequently they meet in the house of brother McBeath, the President of the little Branch. Preached three times to the Saints, and once in the evening at "the cross," with the heavens for our canopy. At the latter place brother Gardner, of Aberdeen, a warm-hearted, zealous brother, opened the meeting for us, and preached for a few minutes, followed by brother Baxter at some length on the first principles of the Gospel, after which I had the privilege of endorsing what had been said and adding a little to it. We had a large and most attentive audience. We then met with some opposition from one of the ministers of Aberdeen, who stated that they (the Aberdonians) had faith enough, and did not require people to be sent to them from England and America to teach them. I informed him that we had been sent to establish the truth, not to contend about it, and wished him good night. The people sided with us, and against the hireling; I therefore cherish the hope that something may be done yet in this granite city, though I do think the material of which their city is built to be rather characteristic of the hearts of the people, *hard*.

I find the Saints generally anxious to gather up to Zion, but many of them almost discouraged by the circumstances which surround them, finding it so difficult to lay by anything to gather with and live at the same time. Under the circumstances, I find myself called upon to speak encouragingly and to comfort them, believing, as I do, that all who wish it, and who will use their own best endeavours to gather, will verily go.

Looking at the state of hardship and poverty which the majority of the working classes exist under in this country, the wonder is not with me why so many suicides are chronicled in the newspapers of the day, but why they are not occurring in a ratio of ten for one. Is it to be wondered at that the heart should fail, and the mind

give up the struggle under the pressure of circumstances invariably leading to disappointment, and consequently to suffering; and that humanity should learn to loath a life that leads to nothing calculated to make its prolongation desirable; especially when we take into consideration the fact, that the religions of the day entirely fail to furnish them with that solace or support which the necessities of our nature or constitution crave for under circumstances of disappointment and suffering. It makes me feel to say, "O Lord hasten the time, and cut short thy work in righteousness!" A revolution throughout the whole earth is surely called for; the basis of society is corrupt, and it requires a complete re-organization on a basis calculated to gain, what man has a perfect right to expect, the full-grounded assurance of happiness as the result of a "patient continuance in well-doing," subject to the drawbacks consequent on disappointment, suffering, &c. This, the reception of the Gospel in its purity and power alone can give; and I also feel assured that society, as it is now organized, must act as a preventative to the reception of the Gospel in its power. (with a few exceptions) until the masses of the people are taught wisdom by the things that they suffer, and become thoroughly humbled by the judgments of God.

Desiring to be kindly remembered to the brethren in the office; and with best wishes for your prosperity and success in building up the kingdom of God in the British Isles, I remain, dear brother, your fellow-labourer in the Gospel,

MATTHEW M'CUNE.

SCANDINAVIAN MISSION.

Veile, Nov. 15, 1862.

President Cannon.

Dear Brother,—Permit me to return you my acknowledgements for all the pleasant hours I enjoyed and the blessing I received in your society, and that of the brethren, in Copenhagen. Our meeting there has left a store of pleasant memories with me. It was truly a blessing to be privileged to assemble

with so many faithful witnesses from Zion, far away from our dear mountain home; to behold the faces of the chosen servants of God and shake hands with them. The genial feelings which such circumstances produce are not to be forgotten. To meet with and be surrounded by a host of men who all labour for the same great Latter-day Work, was to me like being surrounded by my own family, in my lovely home; and we truly realized that the Spirit of Zion was present with us to bestow peace and joy upon her sons. I feel thankful to the Lord that I am favoured with an opportunity, in connection with my brethren, to bear my testimony to this great work among the nations of the earth.

You may remember, I was called at the April Conference, in 1860, in Zion, to go on a mission to Europe; and when I reached Liverpool I was appointed by Presidents Lyman and Rich to Denmark, where I arrived on the 1st of September of the same year, in company with four others of the brethren. I was then appointed to preside over the District where I am now, which includes the Duchies of Schleswig and Holstein, and the southern part of Jutland, also the islands of Fuen and Langeland, and three smaller islands.

In taking a glance back I can perceive that our labours have been blessed of the Lord. Many have been added to the Church here, and many have emigrated to the land of Zion. Our future prospects are very bright. The Priesthood are united and seek with zeal to spread the Gospel among the children of men. I have been blessed with good health, and have a desire to employ the power and ability I receive from the Lord, from day to day, to forward his work and to do good. I am happy to work in connection with those placed over me; they are men of God and full of love to their brethren, seeking their welfare in all things.

I have now given you a brief account of my mission in this land. Ever praying that the work of God may flourish, I subscribe myself your brother in the Gospel,

K. H. BROWN.

Vain is it at wide intervals to say, "I'll save this year," if at each narrow interval you do not say, "I'll save this hour."